



glyphs

The Monthly Newsletter of the
Arizona Archaeological and Historical Society

Vol. 69, No. 9

March 2019



Abandoned corrals and concrete troughs at Batamote Well

**Next General Meeting:
March 18, 2019; 7:30 p.m.
Duval Auditorium
Banner-University Medical Center
1501 N. Campbell Ave.
Tucson, Arizona
www.az-arch-and-hist.org**

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President's Message

by John G. Douglass

Every once in a while, disparate ideas and objects come together in ways that click. Things right in front of me that I thought might be one thing turn out to be something completely different. I've written before about things hiding in plain sight, and I think for me, this is one of those times.

I recently saw a photograph posted on social media by my friend and colleague, UCLA professor Stephen Acabado. He posted a photograph of a traditional Filipino *ikat*, a textile produced by indigenous Ifugao people, who live on the island of Luzon, one of the many islands which make up the Philippines. Stephen is Filipino and conducts his research on Luzon, so he's familiar with these types of textiles. An *ikat* textile is one that utilizes resist dying techniques (sometimes called "tie and dye") to the thread prior to dying and subsequently producing textiles. The word *ikat* hails from an Indonesian verb "to bind" and well describes this technique, in which thread is tightly tied or bound prior to dyeing, so that a resist design is created. When subsequently woven, one of the signature features of *ikat* textiles is a fuzzy (sometimes called a "bleeding") design, because it's difficult for weavers to line up the resist design on the yarn perfectly. The design from the Philippines looked very familiar to me, as it was nearly identical to designs I know well from the highlands of Guatemala.

Ikat textile production in Guatemala is known by another name, *jaspe*. Simple resist dyed textiles are made across the highlands on back strap looms by women and are fairly common, although very labor intensive. Design elements, which I've written about before in this column, tend to be traditional designs related to everyday life and the surrounding plants, animals, and topography.

More complex *jaspe* designs are much harder to create and are only produced in one town in the highlands, Salcaja. This town is famous for both these intricate and complex textiles, as well as for being the home of the oldest Catholic Church in Central America, founded in 1524. Salcaja is an important center in the highlands for

weaving and many, many shops in town sell weaving supplies. Whenever one visits Salcaja, there are a multitude of bundles of *jaspe* dyed yarn set out to dry, sometimes getting in the way of easily walking down side streets. Rather than producing textiles on back strap looms by women as is the tradition in the highlands, in Salcaja, men create very complex and intricate *jaspe* designs on upright floor treadle looms. These male weavers produce large quantities of these complex designed fabrics for sale all across the highlands, as every indigenous woman wears skirts (called *corte*) made from *jaspe* fabric. Wearing a *corte* is part of an indigenous Maya woman's identity.

It's interesting to me that these iconic *jaspe* Guatemalan textiles are made on floor treadle looms. Based on the deep colonial history of the town of Salcaja, the fact that floor treadle looms are not used elsewhere in the highlands, and the great similarity in *jaspe* design to *ikat* textiles from the Philippines, I wonder if these *jaspe* designs are not original to Guatemala, but instead, are wrapped up in the colonial history of Guatemala.

We know that there was regular trade of objects, ideas, and people between the Philippines



A Salcaja *jaspe* weaver preparing thread for dyeing and weaving, with finished *jaspe* textiles hanging in the background



Dona Maria of San Martin Chile Verde in the Guatemala highlands wearing a *corte* (skirt) incorporating *jaspe* designs.

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and Acapulco, Mexico beginning in 1565, which lasted for several hundred years. Many items from Asia came across the Pacific to New Spain and were then dispersed to other parts of the Spanish Empire. Could this type of textile manufacture come across the Pacific with the Manila galleons and become a part of Guatemalan highland culture? It's quite possible. Other iconic manufacturing techniques in Central America likely came across the Pacific and were incorporated locally. The distillation process for producing tequila, for example, likely was introduced to the New World from the Philippines. While fermented alcoholic drinks have numerous prehispanic origins in Mesoamerica, there were no distilled drinks of native origin. Filipino sailors may have introduced this technology to Mexico by bringing simple stills with them to produce a Filipino traditional coconut brandy. These stills designs may have been later adapted for part of the process of distilling tequila. In Mexico today, the term "tuba" is used for fermented agave during the production of mescal and tequila, which some have argued is a Filipino word for fermented coconut.

I don't know if there are independent prehispanic origins for *jaspe* design textiles in Guatemala. That said, from what I know about the colonial era and the incorporation of introduced items and ideas into traditional everyday lives, I think it is quite possible that this "tie and dye" technique may have its Guatemala origins as a colonial introduction. This is a topic I will continue to study, but I think, to me, the colonial world may have just gotten a little smaller.



AAHS USED BOOK SALE

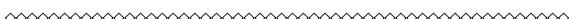
March 2, 2019; 10:00 am–4:00 pm

Once again we will take advantage of the Festival of Books to set up a tent full of used books in front of the Arizona State Museum. Lots of new anthropology and Southwest archaeology reports have been donated. There are plenty of general interest books as well. Ninety percent of the proceeds go to support the ASM library.

AAHS Lecture Series

All meetings are held at the Duval Auditorium, University Medical Center
Third Monday of the month, 7:30–9:00 p.m.

- Mar. 18, 2019: Scott Thompson, *Historic Period Ranching on the Barry M. Goldwater Range*
- Apr. 15, 2019: Elizabeth Eklund, *Living with the Canals: Water, Ecology, and Cultural Memory in the Sierra Madre Foothills*
- May 20, 2019: Richard and Shirley Flint, *Mendoza's Aim: To Complete the Columbian Project*



Seeking AAHS Field Trip Committee Members

AAHS is looking for a few good people who would be willing to serve on our 2019–2020 Field Trip Committee. Membership involves working with the Committee, which reports to the Vice President for Activities and the Field Trip Coordinator. The Field Trip Committee convenes each spring to brainstorm ideas and compose a schedule. These trips are extremely popular and can be weekend, day or ½ day trips.

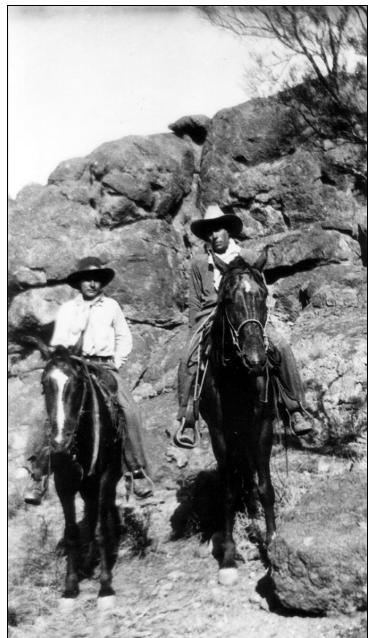
Once the schedule is determined Committee members are responsible for identifying the appropriate expert and planning and coordinating two field trips each year for our members. You do not need to live in Tucson to be part of the Committee, as trips occur all over the state. We would particularly welcome members from Flagstaff, the Verde Valley, or the Yuma area. If you have questions or are willing to serve, please contact Katherine Cerino, the present Field Trip Coordinator, at kcerino@gmail.com or 520.907.0884. Being on the Committee is an opportunity to actively participate in AAHS, to get to know field trip leaders and AAHS members in a small group, and to have fun visiting sites that are often off the radar of all but a few archaeologists.

March 18: Topic of the General Meeting

Historical Period Ranching on the Barry M. Goldwater Range, Arizona

*Scott Thompson
Statistical Research, Inc.*

The Barry M. Goldwater Range (BMGR), located in southwestern Arizona, is the nation's second largest tactical aviation range and has functioned as one of the premier aviation training facilities for the U.S. Air Force (USAF) and the air arm of other military branches for more than 75 years. In 1854, the United States acquired the lands that now comprise the BMGR. Ranching quickly became the dominant non-Native American economic activity. Abandoned ranching sites dating to the late nineteenth and early to mid-twentieth centuries have been recorded in archaeological surveys of the BMGR. These sites, which are eligible for inclusion in the National Register of Historic Places, typically have a variety of features associated with stock raising – wells, windmills, water tanks and troughs, fences, corrals, loading chutes, and tent and house foundations. Oral histories reveal the adaptation of an established ranching tradition to an arid, rugged, and remote environment. This presentation will share significant data about the history of ranching on the BMGR and discuss the ongoing efforts of the USAF to manage these resources.



Colonel Childs and Willy Merrill riding the range, circa 1930

Speaker Scott Thompson is an applied historian and cultural resource management consultant with Statistical Research, Inc. Since 1993, he has served in a variety of public history and cultural resource contexts, ranging from archival research and historic context development to oral history to architectural surveys and evaluations. His expertise is in the history of the western United States, with an emphasis on environmental issues and patterns of urbanization, military history, and irrigation technology; evaluating and nominating properties for listing in the National Register of Historic Places; developing historic contexts; Historic American Buildings Survey/Historic American Engineering Record/Historic American Landscapes Survey documentation; providing treatment recommendations for historic buildings; offering preservation recommendations for archival holdings; and oral history as a method for exploring and recording history.

Suggested Readings:

Broyles, Bill, and Sue Rutman

- 2018 *Cowboys and Cowgirls around Ajo, Arizona*. Note-in-a-Bottle Press, Ajo, Arizona.

Collins, William S.

- 2002 Cattle Ranching in Arizona, 1540–1950. Multiple Property Documentation Form, National Register of Historic Places. Arizona State Historic Preservation Office, Phoenix.
- 2007 Arizona Cattle Ranching in the Modern Era, 1945–1970. Multiple Property Documentation Form, National Register of Historic Places. Arizona State Historic Preservation Office, Phoenix.

Hoy, Bill

- 1999 Don Tomás and Tomasito: The Childs Family Legacy in Southern Arizona. *Journal of Arizona History* 40(1):1–28.

Iverson, Peter

- 1994 *When Indians Became Cowboys: Native Peoples and Cattle Ranching in the American West*. University of Oklahoma Press, Norman.

Sayre, Nathan

- 1999 The Cattle Boom in Southern Arizona: Towards a Critical Political Ecology. *Journal of the Southwest* 41:239–271.

Wagoner, Jay J.

- 1952 *History of the Cattle Industry in Southern Arizona, 1540–1940*. Social Science Bulletin No. 20. University of Arizona Bulletin 23(2). University of Arizona, Tucson.

- 1961 Overstocking of the Ranges in Southern Arizona during the 1870s and 1880s. *Arizoniana* 11(1):23–27.

Upcoming AAHS Field Trips

*Participation in field trips is limited to members of AAHS.
There is generally a 20-person limit on field trips, so sign up early.*

REPRISE: Casa Grande Ruins Backcountry Tour

March 9, 2019

Due to the tremendous demand for the November 2018 field trip to visit the iconic Casa Grande Ruins National Monument, the nation's first archaeological preserve, AAHS has arranged with Dr. Douglas Craig and the Monument to repeat the



tour in March. Participants on the first tour raved about the level of interpretation Doug provided and the breadth of access Monument staff allowed. On Saturday, March 9, we will again take in the four story "Great House," built by the Hohokam in the fourteenth century, and then walk into the park's backcountry area that is normally closed to the visiting public. Highlights include the prehistoric Ballcourt, Compound B, and an ancient roasting pit or "horno." Dr. Douglas Craig, a senior archaeologist with Northland Research and President of the Friends of Casa Grande Ruins, will conduct the tour.

Participants must walk approximately 1.5 miles over uneven terrain; the area is not wheelchair accessible. Because the tour is conducted within a fragile archeological area, the NPS limits group size to 15, making this a smaller group than usual for AAHS trips. To register e-mail Chris Sugnet: sugnetc@yahoo.com.

Mission Gardens and Tumamoc Hill

April 6, 2019; 9:00 a.m.

Join us for an in-depth visit to the Tucson Mission Gardens, where we journey back in time to see what this area along the Santa Cruz River looked like over the past 4,000 years, using information from archaeological excavations. We will learn how produce was used

differently in the past, particularly the need to preserve much of a harvest for later consumption, and the need to save seeds to plant the following year. The Mission Gardens are located in the exact spot where the eighteenth century Mission San Agustín garden was planted by Spanish missionaries . As such, the site truly transports one back in time. Prior to the Spanish *entrada*, these same fields along the Santa Cruz provided crops for the inhabitants of Tumamoc.



After our visit, we will visit Tumamoc Hill, the world's oldest ecological restoration site and the site of the remains of a preceramic village (500–300 BC) and a subsequent early Hohokam village (AD 475–700). Suzanne and Paul Fish will lead us through the unique trincheras-laced hilltop, which is covered with the remains of these occupations, as well as numerous petroglyphs. Please note that we will carpool to the top of the hill.

There will be a cost of \$20 for this trip to cover the fees charged by both the Mission Gardens and the University of Arizona to visit Tumamoc Hill. The trip is limited to 20 people. To register, email Pamela Pelletier at pamelapelletier@gmail.com.



Old Pueblo Archaeology Educational Programs

Old Pueblo Archaeology Center offers speakers to give presentations on various topics for educators and other adults, as well as for children. Examples of topics include, among others, Teaching the Fundamentals of Archaeology, Study of Prehistoric Ceramics, Peoples of Ancient Arizona, and The Study of Chipped Stone Tools.

To schedule a speaker on these or other Southwestern archaeology, history, and culture topics your organization might like to hear about, contact Old Pueblo Archaeology Center at 520.798.1201.

Current Research

Finding Power in Chaco Canyon: Forgotten Stone Objects from Pueblo Bonito

Jenny L. Adams, Desert Archaeology, Inc.

Catherine M. Cameron, University of Colorado, Boulder

We received funding from the Arizona Archaeological and Historical Society for travel to the American Museum of Natural History (AMNH) in New York City to examine ground stone artifacts from Pueblo Bonito. AMNH holds collections from excavations at Pueblo Bonito by George Pepper as part of the Hyde Exploring Expedition of 1896–1899. Notes and photographs from these early excavations show concentrations of manos, metates, jar covers, and lapidary stones along with ceramic cylinder jars, turquoise ornaments, and wooden shrines in burial rooms.

From AD 850 to 1150, Chaco Canyon in northwestern New Mexico was the center of a large regional system that included most of the northern U.S. Southwest. Chaco Canyon was home to more than a dozen “great houses,” as well as smaller settlements scattered within the canyon. The largest and most elaborate great house was Pueblo Bonito with more than 800 rooms. Since Pepper’s work, multiple projects and field schools have been conducted in the canyon. Current topics discussed by archaeologists are regarding the nature of power held by the leaders in Chaco Canyon and the possible origins of a state-level of organization.

The few reports that consider ground stone items suggest that many objects were carefully crafted, formalized, and found in ritual contexts. Pertinent to the discussions about power, we wonder if the types and quality of ground stone artifacts at Pueblo Bonito differ from those at various small sites within Chaco Canyon. A sample of artifacts from ritual and domestic rooms at Pueblo Bonito was selected using AMNH’s on-line spreadsheet of artifacts. Included in our sample are tools used in everyday activities such as manos and metates, tools that may have been used in the manufacture of ritual

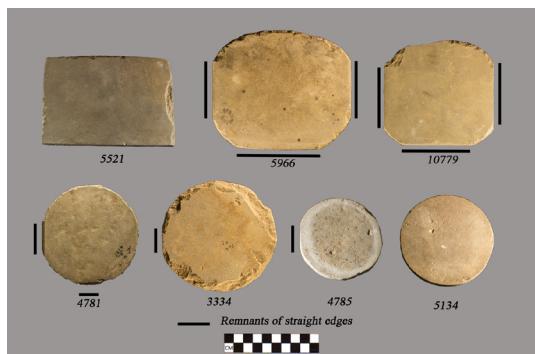
objects (lapidary and woodworking tools especially), and other items such as pipes, bowls, and jar covers.

Our analytical team included Jenny Adams, Cathy Cameron, Bill Gillespie, and Steve Lekson. Cathy, Steve, and Bill are veterans of the 1970s excavations at Chaco Canyon's small sites. Anna Semon, Director of the Nels Nelson North American Archaeology Laboratory at AMNH became a fifth member of the team, enthusiastically retrieving our samples from storage and finding other interesting artifacts.

We analyzed 126 items from 64 rooms; most from three rooms. Our initial impressions are that the Pueblo Bonito manos are similar in size, shape, quality of manufacture, and intensity of use to those at small sites. In contrast, some of the metates are strikingly different, made of unusually fine-grained stone, meticulously shaped and smoothed. We noted how some thin tablets were redesigned into the circular disks identified as jar covers by Pepper and others. A more detailed analysis of the results has begun, and we are preparing a proposal to analyze a similar sample of artifacts from small sites. This requires a trip to the Hibben Center, University of New Mexico, Albuquerque. Preliminary conclusions comparing data from small sites and Pueblo Bonito will identify which ground stone artifacts are useful for recognizing the power dynamic within the Chaco region.



Five ¾-trough metates from four Pueblo Bonito rooms; one with red pigment, one with an extra basin on one end, and three made from unusually thin slabs (William Gillespie, photographer).



Top row: Thin tablet on left; on right, two tablets unfinished modification into disks. Bottom row: Three disks that retain an edge from their prior tablet shapes; one perfect disk on the right (William Gillespie, photographer).

Third Carryl B. Martin Research Award Recipient

Mary Ownby

From a very competitive field, the Arizona Archaeological and Historical Society (AAHS) Research Grant Committee has recommended, and the AAHS Board of Directors has accepted, the awarding of the third annual Carryl B. Martin Research Award of \$5,000 to Mary Ownby of Desert Archaeology Inc. for the project entitled *Reconstructing Identity in the Late Pre-Hispanic Papaguería: Production, Distribution, and Use of Sells Red Pottery*.

The proposed project will expand archaeological knowledge of the Papaguería, a region that has seen less research than many parts of Arizona, through a collaborative effort with the Tohono O'odham Nation's Cultural Preservation Office, local avocational archaeologists, CRM firm Desert Archaeology Inc., and the non-profit organization Archaeology Southwest. The focus of the winning proposal is the pottery type Sells Red, originally defined by Scantling in 1940 based on his 1938–1939 work at Jackrabbit Ruin. Of particular relevance to Sells Red pottery is the potential for its use in the past as a marker of social identity that likely emerged in the eastern Papaguería in the AD 1200s and spread to the southern Tucson Basin and middle Santa Cruz, as well as farther west in the Papaguería. The project will further explore the sand temper raw materials in the vicinity of Baboquivari Peak to confirm if Sells Red was produced there. This ceramic study has the potential to provide evidence of a strong and long-term ideological connection to that place.

In 2015, AAHS received of a substantial bequest from the estate of Carryl B. Martin, an avocational archaeologist and long-time member of AAHS. Her desire was to specifically support research. In honor of her wishes, the AAHS board of directors established an annual award of \$5,000 to be given to a high-quality archaeological or historical research project focused on significant questions in the archaeology of the Southwest United States or Northwest Mexico. In the spirit of Carryl Martin, projects that allow opportunities for participation by avocationalsists receive special consideration. This is the third of an anticipated five awards to be given by AAHS.

Cornerstone

*Darlene Lizarraga, Director of Marketing
Arizona State Museum*

Worth the Wait: Rex Gerald's Dissertation Research Published After 61 Years

In 1957, archaeologist Rex Gerald returned to Arizona to begin work on his dissertation. The native-born Texan had earned an M.A. in anthropology from the University of Pennsylvania in 1956, and five years before that, a B.A. from the University of Arizona. Working under the supervision of Charles Di Peso at the Amerind Foundation in Dragoon, Gerald's assignment as a predoctoral research fellow was to excavate the Davis Ranch site in the San Pedro River Valley and publish the results. His fieldwork yielded some 41,000 potsherds, 50 whole vessels, hundreds of stone artifacts and associateddebitage, and 18 human burials. By 1958, before leaving Amerind, Gerald had everything mapped, drawn, and analyzed in a 238-page draft report. That manuscript would sit unfinished and unpublished for the next 60 years.

Gerald eventually earned his Ph.D., but not until 17 years later, in 1975, at the University of Chicago. In those intervening years, he embarked on a distinguished and impactful career as a museum director and associate professor at the University of Texas at El Paso. At the time of his death in 1990, his 1958 manuscript was still unfinished and unpublished, and still in the archives of the Amerind Museum.

Fast forward to 1999 and cut to Patrick Lyons, then himself a graduate student conducting research for his own dissertation. "I made two trips



*Rex E. Gerald (left) and Emil W. Haury (right)
sorting potsherds at Point of Pines, 1946.
(Photograph by E. B. Sayles, courtesy of the
Arizona State Museum, University of Arizona
[Negative No. 1560])*

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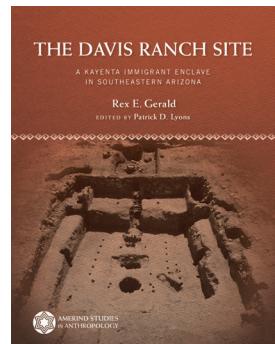
to the Amerind Museum to examine perforated plates from the Davis Ranch site and other sites in the San Pedro Valley," Lyons recounts. "My goal was to include data from those sites in my dissertation—I was examining ceramic evidence of migrations from north to the south. The collections manager at the time, Allan McIntyre, showed me Rex Gerald's unfinished manuscript, and suggested I might, at some point, reanalyze all of the pottery from Davis Ranch, not just the perforated plates."

But, much like in Gerald's case, life and career demands intervened, and it would take 13 years for Lyons to painstakingly reanalyze the Davis Ranch site collections, update Gerald's work, add to it, and finalize an 818-page manuscript. "Gerald was an excellent archaeologist whose work was solid. It's an honor finally to bring his work to publication." The result, a book titled, *The David Ranch Site: A Kayenta Immigrant Enclave in Southeastern Arizona* (University of Arizona Press), comes out in late April.

In addition to being an example of Lyons's doggedness, the project represents his respect for evidence-based analyses, a love of the subject matter, and an appreciation for the continued use and study of museum collections. Next on Lyons's list of research pursuits is a project that again deals with collections resulting from important excavations that were never fully analyzed nor published. Among Arizona State Museum's most important collections is the large assemblage recovered during the 1940s and 1950s as a result of archaeological field school excavations at Point of Pines Pueblo—including more than 800 whole vessels and hundreds of boxes of sherds. In this case, he will be picking up where his predecessor, ASM Director Emeritus Ray Thompson, left off.

"Museum collections are critically important resources that present exciting opportunities for revealing new knowledge about the archaeological record and infinite possibilities for teaching," Lyons concludes. "There is much to be gained in revisiting museum collections to ask old questions in new ways, and to address new questions with new techniques."

Note: Publication of The Davis Ranch Site is partially support by the AAHS subvention grant program.



AAHS Membership Application

Membership is open to anyone interested in the prehistory and history of Arizona and the Southwest and who support the aims of the Society. Membership runs for a full year from the date of receipt, and covers all individuals living in the same household. If you are joining as a household, please list all members of the household. Monthly meetings are free and open to the public. Society field trips require membership.

Membership Categories

- \$60 **Kiva members** receive four issues of the Society's quarterly journal *Kiva* and 12 issues of *Glyphs*
- \$45 **Glyphs members** receive *Glyphs*
- \$35 **Student Kiva members** receive both *Kiva* and *Glyphs*
- \$100 **Contributing members** receive *Kiva*, *Glyphs*, and all current benefits
- \$150 **Supporting members** receive *Kiva*, *Glyphs*, and all current benefits
- \$300 **Sponsoring members** receive *Kiva*, *Glyphs*, and all current benefits
- \$1,500 **Lifetime members** receive *Kiva*, *Glyphs*, and all current benefits

Note: For memberships outside the U.S., please add \$20. AAHS does not release membership information to other organizations.

I wish to receive *Glyphs* by (circle your choice): Email Mail Both

I am interested in volunteering in AAHS activities: Yes Not at this time

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University libraries, public libraries, museums, and other institutions that wish to subscribe to *Kiva* must do so through the publisher, Taylor & Francis at tandfonline.com. For institutional subscriptions to *Glyphs* (\$100), contact AAHS VP for Membership at the address below.

You can join online at www.az-arch-and-hist.org, or by mailing the form below to:
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2018-2019

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The objectives of the Arizona Archaeological and Historical Society are to encourage scholarly pursuits in areas of history and anthropology of the southwestern United States and northern Mexico; to encourage the preservation of archaeological and historical sites; to encourage the scientific and legal gathering of cultural information and materials; to publish the results of archaeological, historical, and ethnographic investigations; to aid in the functions and programs of the Arizona State Museum, University of Arizona; and to provide educational opportunities through lectures, field trips, and other activities. See inside back cover for information about the Society's programs and membership and subscription requirements.